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WARNER FITE. Cassius J. Keyser, *The Human Worth of Rigorous Thinking*: WARNER FITE. *Notices of New Books. Summaries of Articles. Notes.*

REVUE PHILOSOPHIQUE, July, 1917. *Les problèmes de la langue à la lumière d'une théorie nouvelle* (pp. 1-30) : A. SECHE-HAYE. — Exposition of the theory of Ferdinand Saussure, according to which "there are two linguistic problems: the synchronic problem, which concerns the states of language, organized systems, and the diachronic problem, which concerns the transformations of which all parts of language are the theater." These questions can not be reduced, the one to the other. *L'idée de phénomène dans la philosophie de Charles Renouvier* (pp. 31-58) : LIONEL DAURIAC. — The phenomenalism of Renouvier is essentially an anti-substantialism, and he sought to find in the idea of law the substitute for substance. *Études de logique comparée* (second article) (pp. 58-76) : P. MASSON-OURSEL. — Chinese reflection failed to constitute a theory of reasoning or an objective science of nature. But the Chinese sophists posited several logical problems, the commentators of the *Yi King* erected the scaffolds of a kind of universal mathematics, and the Taoists comprehended the relativity of contradictions. *Revue Critique. L'Intellectualisme et la philosophie Bergsonienne*. Harald Höffding, *La philosophie de Bergson, exposé et critique*; Frank Grandjean, *Une Révolution dans la philosophie: la doctrine de M. Henri Bergson*: J. SEGOND. *Analyses et Comptes rendus*. F. Kieffer, *L'Autorité dans la famille et à l'école*: E. CRAMAUSSEL. *Revue des Périodiques*.

Coffey, P. Epistemology or the Theory of Knowledge: An Introduction to General Metaphysics. London: Longmans, Green, and Company. 1917. 2 vols. Pp. xiv + 374 and viii + 376. \$7.50.

Severn, Elizabeth. The Psychology of Behavior: A Practical Study of Human Personality and Conduct with Special Reference to Methods of Development. New York: Dodd, Mead, and Company. 1917. Pp. ix + 349. \$1.50.

Vance, J. G. Reality and Truth. London: Longmans, Green, and Company. 1917. Pp. xii + 344. \$2.50.

NOTES AND NEWS

A MEETING of the Aristotelian Society was held on November 19, Dr. H. Wildon Carr, President, in the chair. A paper was read by Mrs. Karin Stephen on "Thought and Intuition." The paper was an

attempt to give a clear statement of Bergson's theory of knowledge. Bergson confines his attention to knowledge of existence and, for him, the best way of knowing existence is to be acquainted with it. Thought, which can only give knowledge *about*, is, for him, a *pis aller*, and he only deals with it in so far as it affects the actual experience which we get by acquaintance. Thought and acquaintance defeat one another, nevertheless in practise we try to carry on both operations together and the result is our every-day experience of things having qualities and relations. This experience is a hybrid product: it still has some of the content of the original act of intuition, but whatever could not be used as material for thought has been left out of it, and it has borrowed the form which belongs to the symbols used by thought: it has been "intellectualized."

According to Bergson the intellectualization of experience is not confined to instances here and there: he claims that the whole notion of experience as consisting of distinct things having qualities and relations results from our having imposed the form which properly belongs to the symbols of thought upon our actual experience. Bergson's new philosophical method comes simply to this: that instead of confining our attention to just so much of experience as lends itself as material for thought, and instead of intellectualizing our experience, we reverse our mental habits, make an effort to enlarge rather than to limit the whole field of experience with which intuition acquaints us, and attend to it directly without any intermediary.

A meeting of the Aristotelian Society was held on December 3, Dr. H. Wildon Carr, President, in the chair. Mr. F. C. Bartlett read a paper on "The Development of Criticism." An attempt to trace broadly the development of criticism reveals four main stages: the simply appreciative, the conventional, the rational, and the intuitive. At the first, criticism is the immediate outcome of the feeling accompanying ease or hesitation of reaction; at the second, a situation or object is criticized by virtue of its relation to a mass of preceding experience, the latter remaining relatively vague and unanalyzed; at the third, definite rules of criticism are developed; at the fourth, the verdict passed is regarded as the outcome, on the one hand, of the peculiar nature of the object, and on the other hand, of the relation of the object to the critic. Affective factors play a dominant part throughout in the production of criticism; while the direction of development is determined by a persistent "effort after meaning."